THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon the earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness endureth for ever" (Ps. 112: 1-3).

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LIVING FAITH.

IN writing this paper, there are six grand themes I wish to present. They are as follows: (1) What is meant by living faith? (2) Man was sent upon the earth to obtain a knowledge of God through the exercise of that faith. (3) "Living faith" is a power prompting man to action, so that those who obtain the greatest knowledge of God are those who have exercised the greatest faith. (4) That Jesus is the Savior of the world, and the Redeemer of mankind. (5) There is no other name given under heaven whereby man may obtain his salvation. (6) That the place occupied by Jesus in the salvation of the human family must become a part of our individual lives in order for us to exercise a faith that shall develop our characters, and make us acceptable before God.

Dr. James E. Talmage tells us that "In every human soul, even in that of the savage, there is a divine spark of faith, however small or imperfect the darkness of heredity or of willful sin may have made it." Every child of God is born with a capacity for faith inherent within his own nature, and all yearn in some degree for the strength and aid which only faith can give. The poet Longfellow says:

"That in all ages every human heart is human,
That in every savage bosom
There are longings, yearnings, strivings
For the good they comprehend not:
That the feeble hands and helpless,
Groping blindly in the darkness,
Trust God's right hand in that darkness
And are lifted up and strengthened."

The Apostle Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11: 1). And Joseph the Prophet adds: "From this we learn that faith is the assurance which men have of things which they have not seen."

In order to have faith in God, we must have a belief, or assurance, that He does exist. The Apostle Paul says (Heb. 11: 6): "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Man by his own seeking cannot come to God; but he must believe that God exists, then, through the exercise of faith, he may hope to obtain a knowledge of God. In order to believe that God is a rewarder of all those who seek Him, man must trust God, or have confidence in His words and promises.

Many may ask how the idea that there is a God, who is all powerful and is able to reward man for his labors, was first conceived by man. For the diligent seeker after truth, a careful study of the scriptures will give convincing evidence of how the existence of God was first made known to man. In Genesis, chapter 2, it is written that God made man in His own image, and called him Adam—that God talked with Adam and gave him commandments. Adam knew the face of God, heard His voice and talked with Him. Therefore Adam knew that God existed. Again, it is recorded in Genesis 3: 8-10, that after Adam, with his wife Eve, had partaken of the forbidden fruit, they heard the voice of God as He walked in the garden, for it is written, "And they heard the voice of the Lord God walking in the garden in the cool of day; and Adam and his wife hid themselves amongst the trees of the garden." There we also find an answer to the question asked by God, "Adam, * * * where art thou?" as follows: "I heard thy voice in the garden, and I was afriad." These facts prove two things; first, that God is a glorified personage, and second, that Adam, after the fall, retained a knowledge of God's existence.

It is recorded in the Book of Moses 5: 4-12 (Pearl of Great Price), that when they were driven from the garden of Eden, and commanded to till the soil, Adam and his wife called upon the Lord, and they heard His voice speaking to them; but saw Him not, for they were shut out from His presence. The Lord gave unto them commandments that they should worship Him and should offer sacrifices. Through Adam's obedience to these commands, an angel was sent to teach him the plan of salvation whereby he might again enjoy the presence of God and life eternal. It is written, "Adam and Eve blessed the name of the Lord and taught all things unto their sons and daughters." As Adam lived upon the earth nine-hundred and thirty years his knowledge of God's existence, and of His loving kindness and justice was communicated to many generations. After the death of Adam we find throughout the scriptures numerous incidents where God has since that time made Himself known to righteous men, giving them proofs

of His existence. Thus we are convinced that God does exist. If we know that He does exist, then we can hope to learn more of Him by seeking for that knowledge in the manner in which He has directed—which is by faith, and the study of His word.

Faith may develop itself from an incipient, feeble state, which is little more than belief, scarcely free from hesitation and fear, to the strength of abiding confidence which sets all doubts at defiance. One cannot have faith without belief, yet he may believe and still lack faith. Faith is living belief and hope. The predominating sense in which the term "faith" is used throughout the scriptures is that of abiding confidence and trust in the being, purpose, and words of God—a complete and hopeful acceptance of His will as our law, and His words as our guide in life. Though within the reach and life of all, faith is, nevertheless, a divine gift of God. True faith is sometimes called "Living Faith," for faith is capable of growth. When exercised it becomes stronger. When we trust in the Lord we prove to our own satisfaction that He can be relied upon. We learn that His words and promises are true and faithful, and so our confidence, assurance and hope in the Lord are increased.

By the continued exercise of faith in God, it becomes a principle of great power. Man, through the exercise of faith, receives Divine aid, and is enabled to do works which are marvelous. Jesus says (Mark 9: 23): "If thou canst believe, all things are possible to him that believeth." Also, "And what things soever ye desire, when ye pray, believe that ye receive them, and ye shall receive them." Further, the Savior answered His disciples when they had failed to cast out the devils and besought Him to know the reason, saying, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you" (Matt. 17: 20). One of our poets has embodied this glorious truth in the following lines:

"Then do not pray for easy lives,
Pray to be stronger men;
Do not pray for task equal to your powers,
But pray for powers equal to your tasks:
Then the doing of your work will be no miracle;
But you shall be the miracle,
Each day you will wonder at yourself,
And the richness of life that has come to you
through the grace of God."

But in order to exercise a living, growing and sustaining faith in God and Jesus Christ, whom He hath sent, man must feel that the trend of his life is acceptable to God, and that, with due allowance for the moral weaknesses of humanity, he is, to a certain measure, living in accordance with the commandments and laws of

his Father in heaven. He must also feel an assurance that God is the Father, and that Jesus is the Christ sent into the world to redeem mankind, by which redemption it is made possible for man to obtain life eternal. Jesus says: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). To know God is life eternal! What a grand privilege! Is it not worth an existence upon this earth to work for a blessing so wonderful? Jesus tells us that if we believe in God, or know Him, we will do His will. Again, He says, if we would know God and learn of His will and purposes, we must be obedient to His commandments. And further: "He that believeth on me, the works that I do shall he do also" (John 14: 12). Again, in Matt. 7: 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

This earth of ours was created with a definite purpose in mind. It was to be the dwelling place of man. A place where he might come and work out his own salvation, learn of God through faith, and by obedience to the will of the Father receive an exaltation in the kingdom of heaven, and obtain life eternal. In the Book of Moses 1: 31, the Lord, in speaking to His servant concerning His purpose in creating the earth and its inhabitants, says: "For mine own purpose have I made these things. Here is wisdom; and it remaineth in me." In the thirty-ninth verse He continues: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." From this it is evident that our existence upon this earth was planned with a purpose—first, for the glory of God; and second, for life eternal to all who would accept the plan of salvation.

Man was placed upon this earth to pass through experiences which would make it possible for him to advance in the grand scale of being in which he is to move in the eternal worlds. It was necessary for him to obtain a body of flesh and bones, for there are many experiences to be gained in the flesh that cannot come into our lives under any other conditions. It was necessary for him to learn through actual experience the difference between good and evil, and through the wisdom of the Father he was made a judge to decide for himself the path he would follow. Man must taste the bitter in order to appreciate the sweet. He must understand something of the effects of sin, before he can enjoy the blessings promised to the faithful; and he must feel the influence and power of death before he can comprehend the joys of life eternal. And it was necessary that he should learn through faith that "God is the Father," and keep the Father's commandments while on earth.

There are ordinances, too, to be performed, and eternal unions to be entered into that, in the wise economy of the great Creator, must be effected during man's existence upon the earth. In brief,

man was sent upon this earth to prepare himself for a future life. He was placed here to work out his own salvation through faith, believing in God who rewards each man according to his labors; for the work done in this life will have its influence in the life hereafter. Through faith in the Father, and obedience to His will, man prepares himself for the glorious blessings held in reserve for those who worship God in "spirit and in truth." Jesus said to His disciples, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: * * * I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 1-3).

True living faith is a power prompting man to act and to achieve. The history of the world proves that, in the advancement made in science, in art, and in human progress, the leaders and promoters who have effected these things, in a majority of instances, have been believers in God. Their faith in Him and in the ultimate success of their enterprises, have prompted them to action. No farmer would plant unless he expected to reap; no builder would build unless he expected to inhabit; no journey would be attempted unless there existed a belief, a hope, that the destination could be reached. In fact, every act of mankind is conditioned upon faith, which looks forward to the results to be obtained. Some of the teachings of St. Paul on this subject read thus: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Again, by faith Abraham obeyed the commandment of his Father, and was about to offer up his only son as a sacrifice, when God intervened and blessed him for his faithfulness, in these words: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; * * * and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22: 17, 18).

By faith the brother of Jared beheld Jesus the Christ in the spirit before Jesus had taken upon Himself a body of flesh and bones (Ether 3: 16). It is recorded that Jesus talked with the brother of Jared and gave him the assurance of eternal life, and taught him that man was created in the image of Christ, and that Christ would take upon Himself a body of flesh and bones, saying, "This body, which ye now behold, is the body of my spirit. And man have I created after the body of my Spirit. And even as I appear unto thee to be in the Spirit, will I appear unto my people in the flesh." It was by faith that the Israelites in their exodus from Egypt followed their inspired leader into the bed of the sea; and through the protecting agency of God, which that faith drew forth, were saved while the Egyptians met des-

truction. The Apostle Paul speaks of many great things done by the power of faith, reminding us that through faith Gideon, Barak, Samson, David, Samuel and the prophets subdued kingdoms, wrought righteousness, and out of weakness were made strong, and obtained promises and great blessings. No comment need be made on the life and works of the Apostle Paul after his conversion, for he was mighty in faith, and in the teaching of faith unto the salvation of them that believe. Thus we see that those who have obtained the greatest blessings and the greatest knowledge of God, are those who have exercised the greatest faith, and have been most faithful in doing the will of the Father.

(TO BE CONTINUED).

A SPURIOUS BASIS FOR HAPPINESS.

THE basis of intemperance is the effort to secure through drugs the feeling of happiness when happiness does not exist. Men destroy their nervous system for the tingling pleasures they feel as its structures are torn apart. There are many drugs which cause this pleasure, and in proportion to the delight they seem to give is the real mischief they work.

Pain is the warning to the brain that something is wrong in the organ in which pain is felt. Sometimes that which should be felt as pain is interpreted as pleasure. If a man lay his fingers upon an anvil and strike them one by one with a hammer, the brain will feel the shock as pain. It will give orders to have the blows checked. But if, through some abnormal condition, some twist of the nerves, or clot on the brain, the injury was felt as exquisite delight, there would arise the impulse to repeat it. This would be a temptation. The knowledge of the injury which the eye would tell to the brain would lead the will to stop the blows; the impulse of delight would plead for their repetition; and in this fashion the hand might be sacrificed for a feeling of pleasure, which is no pleasure at all, but a form of mania. Of this character is the effect of all nerve-exciting drugs. As a drop of water is of the nature of the sea, so in its degree is the effect of alcohol, opium, tobacco, cocaine, kola, tea or coffee, of the nature of mania. They give a feeling of pleasure or rest, when rest or pleasure does not exist. This feeling arises from injury to the nerves which the brain does not truthfully interpret.

Some phase of the mental unsoundness is the natural effect of any of those drugs called stimulants or narcotics. Alcohol gives a feeling of warmth or vigor or exhilaration, while the real warmth or vigor or exhilaration does not exist. Tobacco gives a feeling of rest which is not restfulness. The use of opium seems to intensify the imagination, giving its clumsy wings a wondrous power of flight. It destroys the sense of time and space; but it is in time

and space alone that man has his being. Cocaine gives a strength which is not strength. Strychnine quickens the motor response which follows sensation. Coffee and tea, like alcohol, enable one to borrow from his future store of force for present purposes. And none of these make any provision for paying back the loan. One and all, these various drugs tend to give the impression of a power, or a pleasure, or an activity, which we do not possess. One and all, their function is to force the nervous system to lie. One and all, the result of their habitual use is to render the nervous system incapable of ever telling the truth. One and all, their supposed pleasures are followed by a reaction of subjective pains as spurious and as unreal as the pleasures which they follow. Each of them, if used to excess, brings in time insanity, incapacity, and death. With each of them, the first use makes the second easier. To yield to temptation, makes it easier to yield again. The weakening effect on the will is greater than the injury to the body.—By DAVID STARR JORDAN, President of Leland Stanford Junior University.

CHRIST OUR EXAMPLE.

SOME people think that to try and live like Christ is so hard and difficult, that it is an impossible ideal; but if we think of the human side of Christ's life, it cannot be so very hard for us to try, at least, to follow Him. Jesus, though without sin, was subject to all the temptation of mortal existence. He lived a humble life, and patiently endured His trials. He cherished His friends; forgave His enemies; gently rebuked the sinner; helped the weak; raised the fallen; pitied all who sorrowed, and helped all who suffered. He lived for others, not for Himself. In these things He sets an example for us.

Perhaps some of us have seen a weaver at his loom, working a beautiful pattern into his web. Just in that way we can try by God's help to weave the pattern of Christ's life into that of our own. "He went about doing good," and we can, at least, try to do the same.

"All the words He ever spoke,
Still to us He speaketh;
All the bread He ever broke,
Still for us He breaketh,
Still the faithful Shepherd feeds,
Jesus lives, and Jesus leads."

Nuneaton. LUCY HARTOPP.

WISDOM is knowing what to do next, skill is knowing how to do it, and virtue is doing it.—DAVID STARR JORDAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 5, 1914.

EDITORIAL.

CONCERNING THE BOOK OF MORMON.

THE Book of Mormon is, without doubt, the most wonderful book, in many respects, which has ever come forth among men in historical times. It is wonderful, if inspired, because it is, therefore, an authoritative history of nations long since passed away; and more than startling in its significance as the work of God, who has, consequently, after maintaining silence for centuries, once again, as in olden times, begun to busy Himself in the affairs of man's temporal life. But, however wonderful it may be as coming from the hand of the Almighty, it is yet more so when considered as the product of man's imagination—when viewed as a romance, a fiction, without reality of any kind upon which to found its story; since, while then untrue in every part, it is nevertheless so bulwarked round with truth that none can prove it false. Were it the invention of men, it would stand as a marvel; for who can find the key, either in the wisdom of this world or in the revelations of God, to unlock its character as an imposture. It baffles all efforts to overthrow it or destroy its influence; and makes reason, science and scripture its devoted allies. It is loved by the pure, and hated by the vile. Alleged to be the work of Satanic inspiration, it, nevertheless, leads men to righteousness, and many of the great ones of the earth are even now coming to Zion, whose law it is, to learn of her ways and to walk, a little, at least, in her paths. Assumed to be the product of ignorance, it has, for all that, well nigh revolutionized the theology of Protestant Christendom. Despicable, in the eyes of its enemies, it yet strides onward with a success which awakens the fear of a sectarian world.

Viewed either as an inspired production or as the fiction of designing men, the Book of Mormon, as before stated, is a marvel. But when we consider some only of the difficulties which Joseph Smith would have been obliged to meet and overcome, if the allegations of his enemies are true, we shall find that neither he nor any other man, nor set of men could have brought it forth, unassailable as it is, under the circumstances which attended him in his work, and we are, therefore, driven to the conclusion that it is the word of God.

Let us inquire briefly into the nature of some of the difficulties

of which we have spoken. Remembering that the Book of Mormon is largely a history, it is observed that history is a systematic, written record or account of events, particularly those that affect a nation, or institution, etc. Its pages must give knowledge of events as they have occurred; for otherwise the record is the sheer imagination of the mind, without historical reality, and only by the rarest chance can it, even in a single instance, conform to the facts in the case. To write a large history wholly from original records is a task that few, if any, historical authors ever think of undertaking. The labor involved is too great to offer any encouragement that it shall be accomplished with success. The documents upon which they would be compelled to rely for the numerous items of their accounts or narrations, are filed away in the archives of the state or nation to which they belong, or they may be preserved in public or private libraries, or in books, papers, charts, maps, etc., that belong to many different individuals, who perhaps are living apart from one another in regions widely separated; or the required records may be inscribed on monuments, or the only documents relating to them may be buried in the corner stones of churches or public buildings. Much of the information that is contained in our later, modern histories is taken from other books previously published on the same or kindred subjects, and which thus afford the desired accounts, records, or items in convenient form and ready for use. These serve their purpose for the new history; though some facts that other authors have omitted, or not given in sufficient detail, etc., are generally obtained from an examination of original documents, or other first sources of information, and made a part of the text of the new work. The procedure thus briefly outlined is the one usually followed by historians, as their acknowledgments to earlier writers make evident.

It is manifest from these reflections that if there were no books published which give an account of the events pertaining to any certain nation—this kingdom serving as an example—any one who should now attempt to write its history, would have to consult original documents, papers, maps, charts, inscriptions, etc., before he could even begin to make up his record. He would have to get from them, or from living witnesses, every item or fact of which he gave information that should be truthful. Let us now try to imagine the vast amount of labor that would be required to write, under these conditions, a fairly complete outline history of this people for the last ten years only. It must embrace not only political, but military and ecclesiastical history as well. It must give information relating to the organization of the English army, and of the wars it has fought, if any, during the time specified. It must give us a complete insight into the religious principles of the people of this kingdom, together with an account of the contentions of the sects; it must disclose to us the habits and the

customs, the sciences and the arts—give, in short, a general view of English history to such an extent that the reader shall get a fairly good understanding of what this people have done for the decade in question. Those who have anything like a proper conception of the amount of labor involved in an undertaking of that character, will readily admit that it would be very great indeed, and much, very much, care would have to be exercised if the history should so conform to facts that it could not be disproved by the British people who should live during the succeeding eighty years after its publication, though all the time they should be getting freer access to original documents. Remember that it must be so reliable, so faithful to facts that, though a few millions of intelligent citizens, who do not like the history, shall exert themselves to the utmost during all those long years to discover errors, discrepancies or inconsistencies of one kind or another in it, they shall fail to find any material ground for calling its authenticity in question. The author shall be allowed one assistant to act as clerk, who, with his chief, shall constitute the regular force, which may be increased occasionally to double the number for longer or shorter periods of service; but these additions are inconsiderable since he—the author—must get his manuscript ready for the press within a few months after he has commenced the actual work of collecting data for his accounts and narratives, and so were the services of the larger force continuous from the beginning to the end of the work, they would represent but a small percentage of what the case demands. With this small force, and in this limited time, the history must be prepared so that its authenticity, as before stated, can not be assailed successfully, nor after publication shall it be revised in any way or manner.

Now, reader, what prospects are there that a reliable history of this kingdom can be written for the last ten years under these conditions? When we think of the wide extent of the field that it must cover, of the search among original documents for all its data, of the small force that shall be employed to do the work, of the limited time in which it must be completed, of its required accuracy, and of THE PROHIBITION TO REVISE IT, we know that under these stated conditions a work of the kind in view is improbable of accomplishment. It never would be undertaken seriously by any one in his senses. That is just the view, we think, that every intelligent person will take of the case. But, now, we want the reader to notice how with a few added conditions the probability not only falls to zero, but, if we may be allowed so to speak, it goes gliding along far beyond the reach of probability, and becomes tied in a Gordion knot of impossibility which no sword can cut. Histories can not be written without entailing expenses, and sometimes they are quite heavy, and one of the conditions to be added relates to them. Expenses for the author and his force who are to write the English history, as pro-

posed, shall be allowed at the rate of ten shillings a day. No mileage on traveling account is to be considered. No one is expected to do enough traveling to make a bill of it. If they can not manage to consult public documents in distant public libraries, without going there, or without getting them into their possession for examination, it is unfortunate for the historian and his assistants. It is not part of our business to make any provision for these ordinarily necessary conveniences at all. Another difficulty that has to be met and overcome in this case, is that not one of the men engaged on this work shall know a word of the English language. We shall call them Siberians for short. They must, of course, write the history in English, so that the people of this kingdom can read and understand it. Construction of sentences to be fairly good, and remarkable for plainness. It will doubtless take them longer to learn the language alone than they are to be allowed for acquiring a thorough knowledge of it and write the history at the same time, but the conditions can not be materially modified in any respect.

The reader, perhaps, is suspicious by this time that some of these remarks have been penned in a spirit of levity that does not comport at all with a serious subject; but we assure them that what we have said has been uttered in a proper spirit of gravity, and they are requested to bear with our folly, if it must be so called, and even to endure it somewhat further. Of course, all perceive that a HISTORY can not be written under the conditions that have been proposed. The work is impossible of accomplishment. To make that fact apparent is the point in view. But if a history of the English people can not be written as stated conditions require, for the short period of the ten years just closing, what shall we think of the man who should attempt to cover the past one hundred years by such a work, or going to still harder conditions, try to write it for the last thousand years? But the difficulties are not yet all disclosed. Suppose that he should undertake to write the history of a nation covering a thousand years and relating to nearly all phases of its life, whose people historically passed out of existence fourteen hundred years ago, and who had left nothing obtainable anywhere as documents, books, maps, charts, inscriptions, etc., except a few of the latter (wholly indecipherable), on some monument fast going to ruins. To attempt the writing of ancient history with nothing but blank paper and pencil in hand is sheer folly—madness. There would be no recourse but to sit down and THINK it out. But no one can compose AUTHENTIC history in that way. ANCIENT HISTORY is a far different thing from the creations of modern fancy. Who is able to make the chimeras of the imagination conform throughout to the realities of events where a multitude of them are taken into the account? No one; nor is it in the power of our race, united together in one supreme effort, to do it.

We do not purpose to recapitulate the conditions which have already been stated in relation to the writing of a supposed history of this country or of an ancient nation. A sufficient number of them can be readily recalled to show the impossibility of doing the work when obstructed by such hindrances, or by any one of a number of them, if single and alone it had to be met.

Well, reader, they illustrate the conditions under which Joseph Smith labored, and the obstacles he had to overcome, and which he did successfully, if his work—the Book of Mormon—is a fiction of his mind or of any other man's, or set of men. Let us review briefly the work that he did.

1. He has given us a history covering about one thousand years.

2. It is an alleged ancient record, and the principal nation of which it treats, ceased to exist about 400 A.D.

3. It gives information relating to the civil, military, and ecclesiastical concerns of the nation, as well as to the social customs, learning, etc., of the people.

4. He occupied but a few months in its preparation.

5. His office force consisted of one regular clerk. One or two others occasionally assisted in various ways.

6. His income was barely sufficient to supply them with necessary food and clothing; though funds to pay the printer and binder were in time, advanced by a friend.

7. He had no original documents, previously published histories, or anything of the kind from which to get his information.

8. There were some INDECIPHERABLE inscriptions on a number of monuments thousands of miles from where he wrote. These were erected by the people of whom his history treats; but he never saw the inscriptions, and could not have read them if they were before him.

9. He never revised a word of his published records.

10. The world has tried to prove that history false; but can not do it. The Book of Mormon has been open to disproof since 1830 A.D.

11. New evidence is coming forth continually to establish its authenticity. Archæological research in America is doing this work.

Now, reader, shall we believe that Joseph Smith thus accomplished the impossible, or shall we accept the only alternative left us, viz., that his work was done by the inspiration of God, and so easily account for the marvel of it all.

T. W. B.

"RELIGION is a jealous thing; it must either have first place in a man's heart, or no place. It cannot be subordinate to any other aim, impulse, or passion. It accepts no compromises. It must either be the master of a man, his great guiding principle, or it is worse than worthless."

ON THE ROAD TO SUCCESS.

EVERY boy ought to take a good, honest look at himself every now and then—not in a glass, but to review his past, examine his present position, and try to forecast his future. Our world is old, and has had many boys, many of whom have climbed the ladder of success to the top round. The lives of these boys make splendid material for comparisons. Why did they succeed?

In doing this, too many boys are not honest to themselves. They say, in making the comparisons: "These successful boys were favored in some way; had wealthy, influential fathers or friends; had a chance to go to college"—or make some other excuse or explanation. It is a clear case of where the wish is father to the thought. To look up the life histories of our great men takes time. True, one may get books where the main facts about these men are compiled in brief form, but these books are not always to be had at the time when a boy is in a mood to get such information. Fortunately someone has prepared statistics on the reasons or the why of the successes, and fortunately, too, there are papers which circulate largely among boys. The man I refer to has prepared a list of one thousand successful Americans. It would take too much space to print the names, but a few points can be quoted here which are food for thought and a source of inspiration to both those who are trying their best and those whose ambition is waning.

Here is an interesting table:

Three hundred were farmers' sons.

Two hundred started as messenger boys.

Two hundred sold newspapers as a start.

Two hundred climbed from apprentice to the top.

Fifty began in railroad offices or shops.

Fifty were helped by outside influence such as wealthy parents or relatives.

It is pretty safe to say that the three hundred who plowed the fields, hoed corn or milked cows in their early days got little help influences outside of themselves.

The two hundred messenger boys must have had days when the road to success seemed very much uphill; but they got there.

Those of you who have seen newsboys at work, need not be told that as a start in life this work is not the most pleasant or encouraging. It means hardship, privation, and slow gain. Here is a record of two hundred who stepped from this low plane to the mountain top of success.

To be an apprentice is to be a drudge. Merit is required of him, and the pay is small, yet two hundred and fifty laid splendid foundations for the future while their employers kept them hustling.

Here is proof enough that the achievements honored by the

world are possible to everyone—that success depends almost wholly upon individual effort.

It takes grit sometimes to look at yourself and see the humble position you hold, and then to say, "My chances are as good as anybody's." It is grit that enables you to climb. Be gritty.—*Juvenile Instructor.*

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for New York on January 29th, 1914, per s.s. *Megantic*: From the British mission—Hermon J. Wells, Clyde P. Crookston, Roland B. Call and Washburn C. Hunter.

Successful Social.—A successful social was held at 106 Ann Street, Belfast (Irish conference), in honor of President Thomas E. Briggs and Elder George F. Wells, who have been released. A very enjoyable time was spent and a token of esteem was given to each of them for their appreciated labors.

Change in Conference Presidency.—Elder Daniel H. Stuart has been appointed president of the Irish conference to succeed President Thomas E. Briggs, who after faithful service in the mission field is returning to Zion. President Stuart's address is 35 Botanic Avenue, Belfast, Ireland.

Annual "Tea" Party.—The Oldham branch (Manchester conference) held their annual "tea" party January 24th, 1914, at their chapel, Neville Street, Oldham. A good "tea" was served, and a pleasing program was rendered. Each of the Sunday school children was presented with a book for good attendance during the past year. The entertainment showed encouraging life in the branch, and was a success in every way.

Successful "Tea" and Entertainment.—A successful annual "tea" and entertainment was held in Bruce Hall, Middlesborough (Newcastle conference), January 28th, 1914. The tables were laden with an abundance of tempting eatables; and a splendid program of songs, recitations and games was rendered. It was one of the most successful events of its kind ever held by the branch; and much credit is due to the sisters in charge. One hundred and fifty were present.

Baptisms.—A baptismal service was held at 23 Booth Street, Handsworth, Birmingham (Birmingham conference), on Monday evening, January 26th, 1914, when one person was added to the Church. Brother George Smith officiated.

At 106 Ann Street, Belfast (Irish conference), on January 29th, 1914, three souls were added to the fold of Christ by baptism. President Thomas E. Briggs and Elder Daniel H. Stuart officiated.

District Meetings.—On Sunday, January 25th, 1914, two successful sessions of district meeting were held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), President Stewart Eccles and ten traveling elders being in attendance. At the first session Elders S. W. Lovell, Rodney W. McKell and Edsel H. Adams were the speakers. Attention was directed to prophecies of ancient scripture which had been or are being fulfilled; and the benefits of observing the Word of Wisdom were shown. A vocal solo was rendered by Elder George F. Macdonald. The evening session was well attended, Elders Semon A. Golding, Axel Nielson and President Stewart Eccles occupying the time. The remarks related to the necessity and benefits of continuous revelation; temple building and their purposes; to the apostasy and the establishment of God's kingdom in the latter days, which should never more be thrown down or given to another people. A duet was rendered by Sisters Lilaine Olva and Annie Williamson, and a solo was sung by Elder Lawrence A. Southwick; the choir also sang a very beautiful and inspiring anthem.

Farewell Socials.—A farewell social was held January 26th, 1914, at 47 Castle Gate, Nottingham (Nottingham conference), in honor of Elder Roland B. Call, who has been honorably released to return home. A short program was rendered, consisting of songs and recitations, and a suitable token of esteem was presented to him by the saints of the branch.

On Tuesday, January 27th, 1914, a farewell social was held in St. Stephen's Chambers, Norwich (Norwich conference), in honor of Elder Ernest W. Carter who has been honorably released to return home. A short program was rendered, after which a few games were played. A suitable token of esteem was presented to him by saints and elders.

On Wednesday evening, January 28th, 1914, a farewell social was held by the Lancaster branch (Liverpool conference), in honor of Elder Hermon J. Wells, who has been honorably released to return to his home. The program consisted of songs, recitations, and a short sketch, after which refreshments were served. A token of love and esteem was presented to him by the elders, saints and friends.

A farewell social was held in Westfield Hall, Gateshead (Newcastle conference), on Friday evening, January 30th, 1914, in honor of Elder George Duffin, who is soon to return to his home in Zion, after completing a successful mission. Games were played. Refreshments were served, and a token of esteem was presented to him by the members of the Gateshead branch.

A farewell social was held in the Latter-day Saints' meeting house, Sheffield (Sheffield conference), on Saturday evening, January 31st, 1914, as an expression of appreciation of the labors of Elders George Hay and Lorenzo P. Burt, who have been honorably released, and are about to return to their homes in Zion. The program consisted of songs, recitations and violin solos. They were well rendered by members and friends.

MY MOTHER.

The sweetest face in all the world to me.
Set in a frame of shining silver hair,
With eyes whose language is fidelity:
This is my mother. Is she not most fair?

Many little heads have found their sweetest rest
Upon the pillow of her loving breast;
The world is wide; yet nowhere does it keep
So safe a haven, so secure a rest.

"'Tis counted something great to be a queen,
And bend a kingdom to a woman's will.
To be a mother such as mine, I ween,
Is something better and more noble still."

SELECTED.

DIED.

CORNWALL.—At Armagh, Ireland (Irish conference), on January 6th, 1914. Mary Ann Cornwall, daughter of George and Sarah Robison, born March 1845, at Liskey borough Armargh Co., Ireland. Baptized April 12th, 1913, by Elder Grover P. Greaves.

WILLIAMS.—At Branstone, Burton-on-Trent (Nottingham conference), January 11th, 1914, Elizabeth Williams. Deceased was converted through the efforts of Apostle Wilford Woodruff, and has been a member of the Church for seventy-four years. Sister Williams always bore a strong testimony of the gospel, and died a faithful Latter-day Saint.

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